1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

ble for a stranger to learn the true name of an Indian, directly from the person himself, although his friends may divulge it, and this is looked upon almost in the light of either a breach of confidence, or a practical joke. After long acquaintance, they may be prevailed upon, but even then are more apt to give a false name than to tell the truth, so great is their reluctance. One fellow, who was my servant for over three months, after always denying having a name, at last told me a pet name, or "nick-name" that he had had as a child. It is customary for children to have provisional names, or to be called only "boy" or "girl" as the case may be, until the whim of an acquaintance or some equally arbitrary circumstance fixes a title to them. Besides the native name, generally derived from some personal quality, or not seldom the name of some animal or plant, almost all of the Indians possess a foreign name, by which they are known, and which they do not hesitate to communicate. Among themselves, when the name is unknown, a person is called by the name of the place where he lives. Mr. Lyon says all the women have names, as well as the men. But my experience with them is never to have heard them called by other titles than "girl," "woman," "*wishy*" (applied familiarly to young married women), or "so-and-so's wife" or daughter, except in the case of a few of the more civilized men, who have given Christian names to their families. 551 [522]

Children are not generally weaned early. In case of the birth of a second child, the first is weaned perforce. But it is nothing strange to see a child well able to walk, say even two years old, go to the breast as a matter of course, although sufficiently accustomed to more solid food. 862

Small babies are carried on the back, astride the hips of the woman, and supported by a broad strip of bark or cotton cloth, passed around both, and secured in front by a dexterous tucking in of the ends. When they become larger, they are carried on one hip, supported by the arm; or are placed on top of the load, if the mother is traveling. They sit perched on the bundle, with a foot dangling either over or behind each shoulder of the mother, and soon learn to hold on like monkeys. 854

The training of the youth is left almost entirely to themselves. Among the Tiribi they are taught to respect and obey their parents, but in the other tribes they are more insolent and disrespectful to their parents than to other persons. I have seen a boy of ten years old absolutely refuse to obey some trifling command of his mother, and she seemed to have no power to enforce her order. The little girls learn early to accompany the older girls and women when they go out to bring water. Their usual station, in the house, is at the side of the fire, where, as soon as they are large enough, they assist in fanning the fire, preparing plantains for the pot or watching the cooking. The boys will sometimes deign to hunt fire-wood, but they are more apt to be playing by the side of the river with mimic bow and arrow, learning to shoot fish under water. Their toys are mostly diminutive copies of the tools and weapons of more advanced age. The machete of the man is represented by a good sized 866 868 524 868

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

868 knife, often the only article worn by the boy; the long hunting and fish-
524 ing bow is foreshadowed by one a yard long, perhaps made of a simple piece of wild cane; the blow gun, a tube longer than the person, is in constant use; and I have seen some few actual toys such as a top made of a large round seed with a stick through it; and a rattle differing only in the degree of care in the making, from those used by the priests in their incantations.

584 The arrival of puberty is the signal for marriage, at least on the part of the girls. The courtships, if such they can be called, are carried on principally at the chicha drinkings, and I am assured that very few young [836] women retain their virginity until marriage. A plurality of wives is [595] allowed at the option of the husband. Many have two, and some three women. When a young man wishes to marry, having arranged with the girl, he applies to the father. The consent is practically a foregone conclusion; but the details of the bargain must be arranged. In most cases, [591] the groom goes to live at the house of his father-in-law, becomes, at least for a time, a member of the family, and contributes with his labor to the common support. Girls are thus available property to their families. But in case the man already has a wife; is in short, settled in life, and has his own home, he may not want to change his residence. He then compounds with the family; giving a cow, a couple of pigs, or other equivalent for the woman, in place of his services. No form of cere- [585] mony is required, and the marriage lasts as long as it suits the convenience of the parties. In case of infidelity on the part of the woman, or 586 undue cruelty on the man's part, they may separate. Sometimes, if the woman is unfaithful, the man whips her severely, and perhaps returns her to her family, or she, in a fit of resentment, leaves him. This may be for a year or so, or may be final; but during such separation either party is at liberty to make new connections, thereby remaining permanently apart.

832 Probably there is no better place to mention kissing than in connection with courtships and marriages. This agreeable custom seems to be entirely unknown. I have never seen one person among them kiss another, not even a mother her child.

582 There are certain limits within which parties may not marry. The
614 tribes are divided into families, or something analogous to clans. Two persons of the same clan cannot marry. This is now a source of difficulty among the Tiribis. The tribe is so reduced that a number of marriageable persons of both sexes are unable to find eligible mates. I could not ascertain exactly how the question is settled as to which clan a person belongs, whether he inherits from father or mother, but so far as I could gather, I think from the father. Cousins, even to a remote degree, are
582 called brother and sister, and are most strictly prohibited from intermar-
684 riage. The law, or custom, is not an introduced one, but one handed [601] down from remote times. The penalty for its violation was originally very severe; nothing less than the burial alive of both parties. This

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

The seats vary in size from diminutive forms used by children to benches six to ten feet long, narrow, with square ends and clumsy feet. Some of the children's seats have been used as toys. Pl. IV, *a*, illustrating a seat shaped like a turtle, still has about the neck a portion of the fiber string by which its little owner dragged it about;

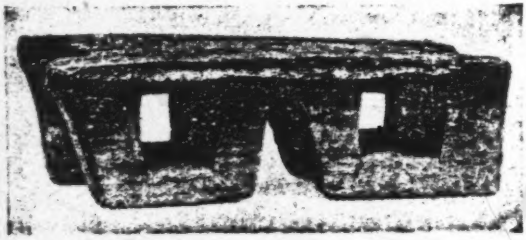

FIG 3.—Stool with unusual supports (length 13¼ in.).

and, to add to the realism of its play, the child had also fitted the ill-smelling carapace of a freshly killed tortoise of the family *Chelydra* over the top of this stool.

Hammocks and Beds.—Large, handsomely netted hammocks of string made from native fibers are often used for sleeping, each member of the family having his own. They are

383 occasionally used on the dug-out canoes. This rubber has to be beaten before applied. It is put on cracks or fragile places in the boat, and the glue from the *tuskra'* palm (see p. 19) is put on top of this (see p. 15). Pieces of old rubber inner tubes collected from the coast are used by the boys for sling shots (see p. 8).

[439 524]

281 **Skins.** Hides are sun-dried without any preservative, buzzards and chickens being allowed to pick the skin clean. They are used for beds (see p. 13), to dry cotton (see p. 16), corn, and other grains (see p. 9), and for drums (see p. 29).

322 **Wood and Stone.** Wood is important for the houses of the *Boruca* (see p. 11), for the low benches, mortars to husk grains, shafts of agricultural implements, weaving implements, canoes, fishing gear, and, occasionally as hives for bees. The only use of stone at present is for grinding corn and cacao.

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[Continued p. 20-B, first paragraph]

MEASUREMENTS OF TIME

805 [825] The first four hours of the day are told by cock crows.[82] The Indians talk of the "first crow of the cock; the second," etc., up to the fourth. From then on the telling of the hour is dependent on the breaking of dawn and the sun. The *Boruca* also watch the moon, using its various stages during the month as a gage for planting and even for cutting a tree. They also calculate the divisions of the year by the

[continued p. 20-B, second paragraph]

LIFE CYCLE

844 [783] **Birth.** Before the birth of a child, as well as after the birth, the house is purified with the incense of copal (*Protium costaricense* [Rose] Engler) (see p. 24), mixed with castor oil, or, sometimes, with the oil from the copaiba or *camibar* tree (*Prioria copaifera* Griseb.) which grows in the Diquis Valley. The oil is used only as a binder, and to add to the burning quality. This mixture is put in *comales* (see p. 19) under the bed. The mother is given a purgative of *cordoncillo* (see p. 11), both before and after the birth, and is also given the liquid left from boiling the bark of the *camibar* tree. The umbilical cord is cut with a knife made of cane, *caña blanca* (see p.

[continued p. 20-B, third paragraph]

[82] Pittier, 1941, p. 84, also calls attention to this fact.

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[171] cluding the town of Nicoya in the peninsula of that name in Costa Rica.

The other dances which are performed in public are danced only by the younger generation. The steps are entirely borrowed from
[177] the Chiriquíans, who formerly and even still inhabit much of southern Costa Rica. The favorite dances are the *cumbia*, the *punto Chiricano*, and the waltz. All of these, with the single exception of the waltz, are danced individually and not by a couple holding one another close.

525 **Games and Gambling.** The *Boruca* are not a gambling people. They appear to have no interest in any sort of gambling. Dice are almost unheard of, and perhaps one pack of cards can be found in the whole village.

524 The boys have a game called *cuepas*. This
857 is played with round pieces of bee's wax shaped almost like the cap of a pop bottle. One of these are placed face down, and a boy throws a similar piece on top of it. If the result of the impact causes both pieces to be face up, the boy who threw the *cuepa* wins, and takes the other *cuepa* as well as his own. If the result is otherwise, he loses his *cuepa*. Boys carry a ball of wax in their pockets for the express purpose of making *cuepas*.

Tops, made of wood with a nail serving as the pointed end, are also seen. They are not very popular, however.

[p. 30-B]

[pp. 31 and 32 contain no text]

3:Stone E-5 (1945) 1949

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Boruca

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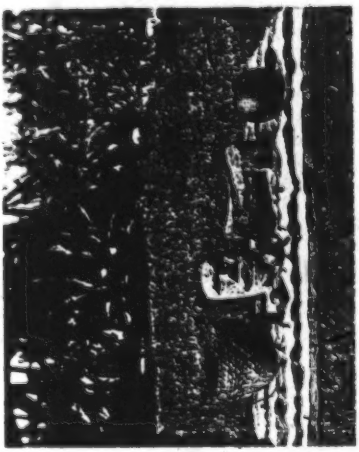

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4, Dr. and Indian woman hiding with grasses for a roof. 5, Artifacts of the Bocuas: 1, mano or skirt; 2, hake; 3, chili; 4, maracas or rattles; 5, mask; 6, four-legged stool; 7, man's belt; 8, sieve. 6, Artifacts of the Bocuas: 1, four-legged stool with head and tail; 2, basket; 3, sieve; 4, bark cloth; 5, drum. 7, Woman wearing the mano, or skirt, and blouse.

[p.57]

[P.28(A)] SA19 Talamanca SA19
Bribri
Cabecar

854 carrying a baby or small child is astride the
[855] hips held by a cotton cloth or *mastate* (*see* Bark Cloth) strip. One never sees a baby
[856] crawl and they are given anything they cry
863 for. It is interesting to note that habits in connection with excretion are taught practically from birth. The child is taken out of the house and held up while he does his needs. He is not allowed to do so on a lap nor in the dwelling itself.

593 The family is very close. It is not unusual
854 to see a mother put her arm around a son, or a father lie in a hammock with his small children beside him. Parents pay attention to personal details, such as wiping a child's nose or
264 washing its face. There are not, however, regular meal hours. One eats when there is food and when one is hungry. The Pacific
[177] Cabécar copy the rules of the school and eat three times a day in their own homes.

868 Almost as soon as they can walk, both sexes are taught to swim and help to make fires, using the fire fan and blowing. Girls are taught
[864] to pull their skirts between their legs when sitting on the low benches or on the ground before the hearth. At the age of seven, they begin to clean the house, cut fire wood, and cook. The boys cut wood, fish, and hunt, using small arrows for training. When the adults are out in the fields or hunting, children up to ten years old stay at home to tend the fire and to work about the house. Parents also
867 are responsible for teaching tribal customs, for example: the clans with which one can marry;
[788] tabus; the baptism of one's self with salt water when seeing the sea for the first time,[104] etc.

[871] In Talamanca and Chirripó, there is no school and all lore is learned by word of mouth on rainy nights around the hearth. "Study" is
[756] restricted to those preparing to be medicine men (*see* The Medicine Man), who must undergo a severe apprenticeship, or in a less
[767] lengthy manner to those who want to have some connection with the handling of the dead (*see* Death). Games are limited and simple.
857 Small children take pebbles or grass in their
[524] toes and try to place them in a straight line. Often they play with mud daubers' nests or similar objects connected with their environ-
[527] ment. Boys play at marksmanship with a bow,

[104] Pittier, 1938, p. 20.